

9634
A Specimen of Presbyterian Moderation or their true Notion of a General Toleration;

From one of their greatest Champions.

BEING A
S E R M O N,

Preach'd at St. Paul's,

On Sunday, February 14. 1659.

BEFORE

Sir THOMAS ALLEN, then
Ld. Mayor of London.

By Mr. JENKINS Minister of *Christ-Church*, at that
Time.

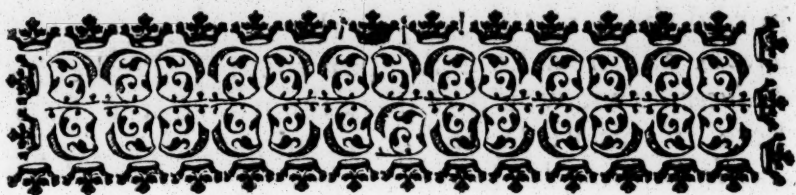
Never before Printed.

L O N D O N,

Printed, and Sold by *Edm. Powell*, at the *Prince's Arms* in *Black-Friars* near *Ludgate*. 1715.

Price 3d





2 P E T. II. I.

But there were false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction.



AM not very solicitous about the Coherence of this Verse with the Scriptures that went before : The Apostle had, in the foregoing Chapter, commended the diligent Attention of the Christians unto the Apostolical Doctrine, and their adhering to the Truth of the Scriptures, as he tells us, *whereunto you do well to take heed*, c. i. v. 19. Now, here in the beginning of this Chapter, he tells the Christians, they should find occasion enough to make use of the Doctrine he had deliver'd to them in that Verse ; namely, *to attend unto the Word of God, because, says he, there will come false Teachers and Seducers among you* :

Therefore in regard these *Thieves and Robbers* will come in and meet you in the Way of your Christian Walk, 'tis good for you to have your Christian *Sword* about you. A 2 An-

Another Connexion may be this; He had exhorted them to *Constancy* in the Profession of the *Truth*, and now he calls upon them to take heed of *Seducers*, that would remove them from the *Truth*; here, in this Verse, and concerning these *Privy* and *Subtle Seducers*, he sets them forth Three ways, that I may allude to that Expression he uses in the 3d. Verse, *they shall with feigned Words make Merchandize of you*. I say, in allusion to that Expression, here are Three Parts in that Verse;

I. The Merchants or Traders will be *false Teachers*.

II. The Wares they labour to vend or put off, *damnable Heresies*, or Heresies of Perdition and Destruction.

III. The Gain, what they shall get and win by this Commerce, *They shall bring upon themselves swift Destruction*.

That which I shall now insist upon shall be the *Second* of these, those Words and Commodities that *Seducers* and *False Teachers* labour to vend and put off, by way of Exchange, for Peoples Souls. These are *damnable Heresies*; and in the Prosecution of this, by God's Assistance, we shall open it to you, and then come to Application, as Time will allow, and GOD shall assist.

I. For Explication, *damnable Heresies*; there are Two Words here.

i. What do we understand by *Heresies*? *Heresy* is a Word of a Greek Original, and comes from a Word that signifies to *chuse* or to *adhere*; It imports an Act of the *Will* Electively, and upon Choice of such a Way, a cleaving to such and such a Sentence, such and such an Opinion, as the Learned observe; among Philosophers the word *Heresy* was used as an Harmless and Innocent Word and only denoted the cleaving and adhering to such a Way or Opinion: But this in *Scripture*, and the Church of Christ, evermore carries a mark of *Infamy* and *Iniquity*

quity upon it ; see it in 1 *Corinthians*, xi. 19. *Galatians* v. 20. *Titus* iii. 10. and so here in my Text.

Concerning *Heresy* in this place, there are five Considerations, which are as so many several Ingredients that must be in *Heresy*.

1. *Heresy* implies a *false Opinion*, every Evil Work is not a *Heresy* ; every *Heresy* is *Error*, though every *Error* be not an *Heresy* ; *Error* resides in the Understanding, 'tis a Doctrinal, not a Moral Practice, but an Intellectual Opinion.

2. *Heresy* must be about or concerning a matter of Faith ; *Error* against the Rules and Principles of several Sciences, as *Geometry*, *Astronomy*, and *Natural Philosophy*, cannot be call'd *Heresy* : *Heresy* is an Erronious Opinion, not about matters of *Human Science*, but concerning *Divine Truths*, revealed in the Word.

3. It must not only be an *Error about Faith*, but *against Faith*, contrary to sound Doctrine revealed in the Scripture ; it must not only be *contrary* to the Judgment of Godly Men, that's not enough to denominate a *Heresy*, but it must be *against* a Divine Revealed Truth.

4. *Heresy* must be contrary to a Truth necessary to *Salvation*, a *Subverting* of the Faith revealed in the Scripture as necessary to Life Eternal ; 'Tis not blowing off the Tiles of the House, but rooting up the Foundation, denying the God-head of Christ, or *Redemption* by Christ, and though it be but against one *fundamental Truth*, 'tis enough to make a *Heretick*.

5. *Pertinacy* must be joyn'd unto the Opinion. This is granted by all, that in the ordinary way of Discovering and Process against *Hereticks*, *Pertinacy* must be an Ingredient to constitute any Man *Heretically Erronious*, not only *Rashness* in defending, but *Perverseness* and *Obstinacy* in cleaving to it, against the clear Proposals of Truth, manifestly revealed in Scripture ; he will not suffer his Understanding

standing to be captivated by the Truth. When *Heresy* and Fundamental Errors are gotten into the Soul, it is hardly reduced. Therefore where we find one *Obstinate Heretick*, you will find 1000 *Morally* wicked Men converted. *Heresy* comes flying into the Soul, but goes away creeping ; the reason is, because all the Wit, and Pride, and Shifts imaginable that Men can rally up, are made use of for defending their Opinions and Errors.

II. What is this damnable? the Holy Ghost here mentions *Heresies of Perdition*, *deadly Heresies*, *pernicious Heresies*. The meaning of it then is this, the *Heresies* which the Holy Ghost here calls Damnable, are *Pernicious*, *Deadly*, *Destructive* ; this we shall open in Two Considerations.

First, They may be said to be *Heresies of Destruction* passively ; so according to some, *Judas* is call'd The Son of Perdition, not only because he should Destroy, but because he should be Destroyed ; so the *Man of Sin* is called the Son of Perdition, *Theff. ii. 2.* because he shall not only Destroy, but be Destroyed. *Heresies* shall be destroy'd, though now they appear full of Grandeur and Beauty, they shall in the Conclusion appear to be gilded Nothings, a *Form of Knowledge*, *Rom. ii. 20.* A *shew of Wisdom*, *Colos. ii. 23.* *Science falsely so call'd*, *1 Tim. vi. 23.* greatswelling Words of Vanity, not Bread but Chaff, not Meat but Wind ; and the Bigness of Hereticks, with some rare Truth, proves nothing but a Spiritual Tympany of Wind ; the Mountain shall end in a Mouse, and the Waves of *Heresy* shall break themselves against the Rock of Truth ; This Smoak shall be scatter'd by the Word of Truth, they may seem to cover Truth, but they shall never conquer Truth : manifested Errors shall come to be abhor'd Falsities, and the Professors of Truth shall in time come to be manifested : Thus *Transubstantiation*, *Image Worship*, *Socinianism*,
Armi.

Arminianism, those abominable Errors, God lays open their Deformity. 'Tis only the *Word of the Lord endures for ever*, that's a Fountain never to be dry'd up, when *Heresy* is like a Land-flood, and shall certainly come to nothing. *Austin*, in his time complains, that the whole World almost were turned *Arians*, yet he saw a great part of the World brought to an Abhorrence of that damnable Error: *Heresy* is the painted Beauty, that in the Twy-light seems amiable, but being brought to *Scripture*, it grows contemptible and abhorred. The Sun of Divine Doctrine will scatter these Fogs of Error; the Adulterate Beauty of the Whore of *Babylon* was glorious, when the Sun-light of the *Gospel* was hid under a Bushel; but when it was set up in a Candle-stick, how frequently were those formerly applauded Errors, exploded and abominated.

Secondly, They are *Deadly Errors* actively, in two Regards, *first* Errors of *Destruction* to the Hereticks themselves.

1. They destroy the Name, Honour and Reputation of Hereticks. Those that have been raised up in Knowledge and *PRETENDED LIBERTY*, how often have they fallen into *Prophaneness* and *Looseness*, *Impieties*, *Corruption* and *Libertinism*; they have been raised up to Heaven in Spiritual Notions, and Speculations, with a great deal of Honour, and have fallen down, in regard of *Prophaneness*, even as low as Hell. Those that turn the Grace of God into Wantonness, turn their own Honour into Contempt; like the Star-gazer, that was looking up to Heaven and fell into a Ditch; he had more regard to the Stars walking, than his own walking, and so his Folly was made manifest. When the pure Light of the *Gospel* shall burn sweetly, like a sweetly Perfum'd Taper, these *New-Lights* shall end in a stinking Snuff, and Posterity shall abhor them. How infamous is the Name of *Pelagian*, *Arian*, *Papist*

pist, Nestorian, Valentinian ! How abominable are they in the Church of GOD !

2. If they do not destroy their *Names*, yet, they do very often destroy their *own Bodies*, and they come to Disgraceful Ends ; sometimes the hand of God is upon them, by delivering them into the hands of *Justice* ; so it was with *Jezebel* and *Baal's Priests*, *1 Kings 18.* and with the *Anabaptists* in *Germany* ; yet if the Sword of *Justice* doth not find them out, God hath brought extraordinary Vengeance upon them ; so upon *Ananias*, the false Prophet, *Jer. 28. This Year thou shalt die, because thou hast taught Rebellion against the Lord.* *Arius*, that damnable Heretick, his Bowels gushed out. *Nestorius* his Tongue rotted out of his Mouth. *Cerintus* was kill'd by the fall of a House. *Montanus* fell down dead. *Anastasi*us was struck dead by a Thunderbolt. Those that have look'd back unto Error, God hath made them as it were *Pillars of Salt*, and set them as Stakes in a Pond, to keep People, from running in to the Gulf and Whirl-pools of Error.

3. They shall certainly be Destructive to their *Souls*, they shall bring upon themselves *swift Destruction*. Be sure the *Leaders* shall fall into the Pit, the *Blind Leaders* shall fall into the Pit, and the *Seduced Followers* of the false Prophet in the *Revelations*, shall be thrown into the bottomless Pit ; certainly God will not spare the Ring-leaders of Error from the *Blackness of Darknes reserv'd for them*, *1 3 Jud. 2 Pet. 2. 17.*

Secondly, They are actively Destructive unto others.

1. They are destructive to the blessed *Truths* of God, that should be our *Compass*, according to which our *Lives* should be squared, they are Destructive to that which is *True*, therefore they are said to *resist Truth*, *2 Timothy, 3. 8.* As the *Ministers of Christ, Faithful Teachers*, are set by God for the defence of the Truth. So *False Teachers* are set by the Devil for the pulling down of Truth, says, *Tertullian,*
When

when Heresies arose, they arose, as much as in them lay, by the Fall of Truth; as in Nature, Darkness destroys Light, Blindness destroys Sight, Sickness destroys Health, so Error doth oppose and overthrow the Truth of God. The Lovers of Error are evermore Enemies to Truth, like Batts and Owls, they cannot endure the Divine Light; they always deny Scriptures or pervert them, 2 Tim. iii. 8. They make Shipwreck of the Faith; they are the Smoak in the face of Truth, 2 Tim. iv. 4. they turn away their Ears from the Truth, and cannot endure sound Doctrine: What an abomination is this? Truth is the Excellency of God, the Glory of Christ, the Sweetness of the Promises, the Salvation of the Soul, applied, received, and adher'd to. Now for all these to be struck at, if God be not a true God, what is he; If Christ be not a True Mediator, what is he? if the Promises be not true Promises, what are they; if Salvation be not true, what do we expect of it, by suffering for it? 'Tis a debasing of Gold to marry it self to Metals of a Coarser Birth. No Man that looks upon the Beauty of Truth, but must conceive 'tis very much against the Excellency of it, to have the Clay of Error joyned with it: No Man can condemn and contemn the Truth of God, but must condemn and contemn the God of Truth; they set themselves against Truth.

II. They are Errors of *Destruction* and *Perdition* unto *Holiness*, the Beauty of the Soul; they endeavour to overthrow not only the *Faith of God*, but the *Fear of God*; they are the Canker and Gangreen that eats out *Holiness*; 2 Tim. ii. 17. *Hetical Heads* and *Hely Hearts* cannot meet together, *Erroriousness* hath ever been an inlet to *Profaneness*, therefore those are call'd *Dogs* and *Evil Workers*, Phil. iii. 2. *Those that creep into HOUSES, leading away Captive silly Women*, 2 Tim. iii. 5, 6. of these we read, they do deny the Power of *Godliness*. Faith and a Good Conscience stand and fall together; if our

Minds be defiled, we shall certainly be Reprobate to every good Work; they that will not be informed by the *Truth*, will not be reformed by *Grace*; the Corruption of the Judgment, is like casting Poison into a Spring, all the Streams must needs be Deadly and Pernicious. *Antichrist* is not only a *Man of Error*, a *False Prophet*, but he is called a *Man of Sin*, 2 *Thessal.* ii. 3. And 'tis said of *Seducers*, they shall grow worse and worse, and increase to more Ungodliness; and commonly you find *Seducing* end in *Sensuality*. They that do put out the Light reveal'd in the Scripture, will likewise extinguish the Light implanted in their very Nature; False Opinions give way to False Practices; so *Rome*, that will Condemn all other Churches as Heretical, because they are True, will give way to, and tolerate Stews and Brothel-houses: It is told us by those that write in this last Century, that *John of Leyden* had *Thirteen Wives*, and all his Followers might have as many as they list; God punishes Spiritual Fornication with Bodily Lust; a Heterodox Head ushers in a Heterodox Life and Conversation, when *they speak great swelling Words of Vanity*, they allure through the *Lusts of the Flesh and much Wantonness*, 2 *Pet.* ii. 18. as *Defluxions* from the Brain, easily overthrow the Stomach, so Errors in the *Head* do often destroy the *Heart*; and the truth of it is, *Error* is but a Device of the Devil to cast off God's Yoke; *Error* was but invented to gratifie Lust; therefore Men find out an *Error*, that it may be as a Pillow under their Heads, that they may sleep more securely in their Wick- edness. Those that have Worship'd God according to Truth, have always been such, that if they have not continued in it constantly, yet they have return'd to Holiness of Life and Conversation. The Heathens had nothing to lay to the Charge of the *Primitive Christians*, but that they did Worship one
Jesus,

Jesus, and were very Devout in Singing their Morning Songs to the Praise of *Christ*. And the *Waldenses* were sober, modest, righteous Persons. Though *Satan* may transform himself into an Angel of Light, and Seducers put on the Vizard of Sanctity, it is that they may the more freely deceive ; and in time the Vizard shall be pulled off, and the Paint wash'd off, they shall increase to more Ungodliness, they shall grow worse and worse. The Vine of Truth never produceth the Thorn of Prophaneness; Beautiful Truth never was the Author of Deformity in Life ; those that stumble into Deformity in their Lives, either have no Eyes, or if any, very bad ones ; we are Sanctified by Truth, but Defiled by Error.

III. *Errors*, are oftentimes destructive to *Natural Life*, not only to the Life of *Grace*, but the Life of *Nature*, in regard to Cruelty, Rage, and Bloodiness ; *Error* turns Men into divers things ; *Dogs*, Phil. iii. 2. *Grievous Wolves*, Acts, xx. 29. I could give you a Catalogue of the *Cruelties* of Hereticks ; *Cain*, by some learned Men, accounted the first Heretick in the World, in regard of Worship, but to be sure he was a Murderer, the first Murderer after the Devil ; and when the first Man dyed upon the Earth, Religion was the Quarrel. So the Cruelty of *Arius*, *Athanasius* says, was unexpressible, he was more Cruel against the *Orthodox* than the *Heathens* ever had been ; so the *Papists*, the *Pope*, that *Son of Perdition*, how drunk with the Blood of the Saints ; they have not spared any Rank or Sort of Men, though never so near to them, murdering of Princes, blowing up of Parliaments, guiding the hand of a poor silly Woman to the stabbing her own Husband, throwing Children springing out of the Mothers Womb into the Fire, as soon as brought forth. One *Minercas*, a Champion, boasted he had murdered 1000 Protestants. In *Calabria* 800 Per-

sons were kept half dead, that they might be put to more Torment. The *Spainards*, as *White* tells us in his *Survey*, did in 40 Years slay 370 Millions of poor *Indians*, this for the Number; then for the manner of their Murdering, as cutting off the Paps of Women that the Children might Starve; preserving some in a lingering Death, that they might feel themselves dye; Burning with Pitch and Tarr those that were put to Death; filling of Boots with boyling Grease, and putting them on the Legs of those that were Tormented to Death. So the Cruelty of the *Anabaptists* in *Germany*, that in a few Years did Murder 100,000 Christians, as Historians assure us. Now if you ask me the reason why *Seducers* and *Hereticks* are so Cruel; truly no good reason can be given. But Conscience, which hinders others from Cruelty, is left by God to put them upon Cruelty, and they may think, when God delivers them up to themselves, that they do God a Good Service; as a good Conscience is a Thousand Witnesses to comfort a Man for what good he hath done; so a bad Conscience is as a Thousand Weights to pull a Man to that Evil he would not do; I might tell you likewise, concerning the *Opposition* and natural *Antipathy* that is in every one of us to Truth; *Satan* is always blowing at the Taper of Truth; He hath made the red Horse of Blood and Persecution still to follow the white Horse of the Gospel, and he is the same *Devil*, *Serpent*, *Dragon* still. None are so unwilling we should have Liberty in Holiness, as those that will have Liberty in Sin.

Heresies are Destructive to Natural Life.

IV. They are destructive to Order and Government, Civil Order and Government of a State or Place. They that will be *Hereticks* make no Conscience in *Despising Dignities*; they that take off the Crown from the Head of the Lord JESUS, will make no bones

bones of Dethroning of PRINCES. The Stream of Error will be overflowing the Banks of Government. *New Doctrines* put People upon an Itch after *New Laws* to establish those Doctrines; when Conscience, God's Deputy within us, is laid aside by Error, God's Deputy without us, the Magistrate, is laid aside too; when the Heart will not be Subject to God, it will not be Subject unto Man; Religion being gone, Allegiance cannot be long expected to stay; If God be struck at, well may his Picture, well may the Gods, so call'd, be struck at too: 'Tis not Truth but Error that throws down the *Magistrate*; they that will play the Wantons labour nothing more than to burn the Rod. Those that throw off the Yoke of *Christ*, labour nothing more than to throw off the Reins of *Magistracy*. A Christian is an Enemy to none, much less to the Magistrate.

If the Winds of Civil Power will blow against the Tides of Heresy as it ought to do, those Tides will be rough and boisterous; yet, let the Magistrates who will favour the *Earonicus*, take heed, lest while, in *opposition* to the Church, they set up *Hereticks*, and in *opposition* to Church Government they tolerate *Hereticks*, that in *opposition* to Civil Government, *Heretick* do not pull them down.

V. Errors are destructive to Outward Peace, Civil and Ecclesiastical; that not only meritoriously, by provoking God to punish and send down Judgments upon a Nation. Thus when they chose new Gods, then there was War in the Gates; but also effectually and really, those that do not consent to *wholesome Words*, 'tis a cause of Envy, Strife, Revilings, 1 Tim. vi. 3. Division, Faction, Rebellion in the same Family; Distractions in Congregations and Nations, these things are joyn'd together in the Catalogue, Gal. xx. 21. *Montanus*, an Eminent Heretick, was called a *Fire-brand*; Heresie cannot endure Opposition,

position, therefore they make *PARTIES* to uphold their Errors; and the Baseness of their Cause, makes them angry with every Adversary; as Lust is full of Indignation, so Errors are impetuous and impatient of Resistance.

VI. *Heresie* is destructive to the Quiet and Peace of Conscience, tossing them up and down with every *Wind of Doctrine*, not suffering them to hold to any Certainty, full of Doubts and Hesitancies, casting endless Scruples into Mens Minds by doubtful Disputations, racking not only the Thoughts, but the Consciences of those that hear them, distracting the Thoughts of Men with endless Disputes, concerning what may be said for, and what against such a thing; never suffering People to hold any thing, that indeed they may hold any thing; 'Tis the Disposition of *Seducers* not to establish and ground their Disciples in revealed Truths, but to toss them up and down, as Meteors turned up and down the Air; so the Apostle tells the *Galatians* they were *Bewitched* to another Gospel, *because of those that troubled them*. The Word signifies moving and stirring of Water, that makes Christians fluctuate, and ever to be in doubt concerning the Truth. And,

VII. *Error and Heresies* are destructive to *Eternal Life and Happiness*.

How can we find the way to Life, if *Truth* be extinguished, *Error* and Intellectual Darkness ends in *Eternal Darkness*. 2 *Thessal.* ii. 10, 12. 'Tis a certain Truth, *God gave them over, because they received not the Truth in the Love of it, to believe Lies, that they might be Damn'd*. Satan doth first blind their Eyes, and then brings them into the midst of *Samaria*. *Heresies* do not belong to such as shall inherit the Kingdom of God, *Gal.* 5. 20, 21. Surely these are deadly and destructive *Heresies*, they strike at our Lives, our Souls eternal Happiness, and one

Life

Life is worth 1000 Worlds, and one Soul is worth 1000 Lives, yet the Merchandize that Seducers Trade in, is the Merchandize of Souls.

Thus you see wherein *Errors are destructive*. Now to wind up all with brief *Application*

I. By way of *Information*. The Church of God is most perniciously opposed, when 'tis opposed by those *within us*; Intestine Evils are worse than Outward Evils, *Acts xx. 3*. From your selves shall Men arise, speaking perverse Things, things without us never defile us nor destroy us. Remember Christians, *Inward Heresies and Schisms eclipse the Truth of God* more than outward Persecution; the Heathen Persecutors were never so pernicious to the Church, as *Arians, Anabaptists, Papists, &c.* open Enemies scratch the Face of Religion, but inward Hereticks stab the Heart of Religion; from the former the Church of God hath suffered, from the latter the Church of God Sins and Suffers; from the former open Enemies, she is under Persecution from Men, by the latter under Provocation against God; the former hath Weapons to strike the Church, by the latter the Church throws away her own Weapons; by the former the Church's Enemies labour to beat them off from continuing Christians, but by the latter they are beaten off from becoming Christians; by the former Persecution, we dy like Men against the Common Enemy, but by the latter Error and Schism, we dy like Fools destroying one another.

II. By way of *Exhortation*. 1. To *Magistrates*; remember it was a Heathenish Speech of a Heathen, *The Gods alone must remedy the Injuries offer'd to them*; If you would offer the Devil a Chart-blank, and ask him what he would desire, it would be an Universal Toleration of all Errors and Opinions. It was a notable Expression of a late Learned Writer, *The Heathens had a Religion of all Gods; the Papists*
have

have a Religion of all Saints; and if the Protestants may have a Religion of all Opinions, the Devil hath his Triple Crown. They that start from one Religion to all, will soon fall from all Religions to none: Oh that the Mouths of Christians should ever be open in the behalf of those that open their Mouths against God and Christ; shall the Welfare of *Sects*, and *Seducers*, be more to us, than the Welfare of our Souls?

But here I must Answer some Objections.

Objection 1. Your Brother Gamaliel, see what he says, *Acts* v. 38, 39. *Refrain from these Men, and let them alone, if this Counsel be of Man, it will come to nought, and if of God, you cannot overthrow it.*

Answer 1. How can this be their Rule, and a Christian's Practice, that was dictated by one that did not make Profession of *Jesus Christ*, as we have any ground to beleive?

2. He expresses himself in that Scripture to be doubtful whether it was of *Man* or of *God*; therefore he comes with a Supposition, *If*; He was not clear whether the Apostles were in the right way or no; Now, because he was doubtful, and would not do any thing in the way of Restraining those that were look'd upon as *Seducers*, because they were doubtful. Therefore, shall those that are not doubtful. Tolerate and Connive at all *Opinions Heresies* and *Blasphemies*? We are come to know the Truth, believe the Truth, be stedfast in the Truth, *my Sheep know my Voice*, &c.

3. Remember this, by this Argument, we may not so much as smite *Seducing Hereticks* with the Tongue, for if it be of God, it shall stand, if it be not of God it shall come to nothing: We may not so much as reprove a False way, no more fight against them with the Tongue than the Sword.

4. Besides this dictate of Gamaliel was Impolitic; he utter'd a Sentence unworthy the Expression of

a Wise Man ; for mark, if this be a good ground why Men should be Tolerated in Error, because *if it be of Man it shall come to nought*, God will Ruin them ; by the same reason, you might say, Murderers and Adulterers shall be Tolerated, for God will Ruin them, for *such will God judge*, and such Men *shall not live out half their Days* ; yet God's doing of this, is no excuse for the Magistrates not doing it ; therefore it was a weak and foolish Arguing, that because God would vindicate his own Cause, therefore the Magistrate should do nothing ; we should argue thus, Because God will maintain his own Truth, we will be couragious in opposing of Error, and holding the Truth.

Object. 2. Others bring that Scripture, 1 Cor. 11. 19. *There will be Heresies among you.* If they must be, then we ought not to go about to oppose that which is certain and necessary.

Ans. This is as easily answer'd as spoken ; may not I say, the Spirit says there must be *Murderers, Thieves, Robbers, Adulterers*, so there must be *Heresies*. What Necessity is this ! an absolute Necessity, can any Man compel them to be so ; 'Tis upon a Supposition of their wicked Hearts. Now for the same reason there must be no Disputing or Preaching against *Error* and *damnable Opinions*, there must be these things, why do you preach against them ? Take notice a little further, this Necessity is spoken concerning Offences, *Matt.* 18. 7, 8, 9. says Christ, *Offences must be*, cannot be avoided ; what *Offences* ? not only in Doctrine, but in Conversation, Scandalous, Ungodly Living, Drunkenness, Murther, Sabbath-breaking ; these must be, yet for all that, *Christ* says *Oppose them* ; they are not exempt from Punishment, because of the contracted Necessity under which they lye ; and notwithstanding those *Errors* and *Heresies must be*, yet *Paul* doth place the Spiritual Sword against them, *throw*

them out, and deliver them up to Satan, 1 Tim. i. 19, 20.

Object. 3. But it will be said, *Christ* was full of Meekness, he would not listen to his Disciples, when they called for Fire from Heaven ; therefore we do not shew we are of the Spirit of *Christ*, if we desire restraining of Men in their Errors, 9 Luke 53, 54.

Ans. This was not a quarrel about Religion, that *Jesus Christ* bids them forbear, but only the Denying an act of Hospitality ; and what is this to the restraining of *Hereticks* ? The *Samaritans* were Ignorant Infidels, therefore why should they compel the *Samaritans* ; This is nothing else but *Popery*, to go with Fire and Sword into the *Indies*, and drive Men by Thousands into Rivers to be Baptiz'd ; but because those *without* the Church, may not have Fire call'd down upon them, may *Professors* of the Church of God in Baptism, and by Covenant too, may these do what they will, and live as they list ; Besides, this Passage, concerning *Christ* and the *Samaritans*, was about a private Revenge, not at all concerning Magisterial Power. *Jesus Christ* would not call for Fire from Heaven, this shews the Meekness of a *Christian*, but doth not deny the Severity of a *Magistrate*.

Object. 4. But we cannot certainly know whether a way be Good or Bad ; we must be doubtful still ; therefore we must not meddle with what we do not understand.

Ans. I answer but little to this ; but if it be an Argument, because we are Fallible and Men, this doth as much make against preaching against and reproving of Errors, you do not know whether it be Error or not, why doth the Holy Ghost bid us avoid them ? take heed of them, not so much as salute them, and bid them God speed, if we do not know them ? let us take heed that under a pretence of Modesty, we be not guilty of Ungodly Scepticism and Doubtfulness

Doubtfulness. The Godly under the *Old Testament* did restrain and hinder *Hereticks* and *Idolators*, now were they infallible or fallible? let them prove that all the *Magistrates* under the *Old Testament* were infallible, if they can; but if they were fallible as we, why may not we restrain those that go about to destroy the Interest of *Christ*, and the Truths of the Gospel?

Again, whereas they say, these Men may Err, and punish Truth instead of Error. Pray mark, if this be a hazard, that Godly and Christian Magistrates must not restrain Error and Heresy, because he may punish an *Orthodox Man* instead of a *Heretick*; yet let me pretend another hazard, is it not a greater Hazard, by sparing and tolerating them for the Perverting of Souls, Unchuraching the People of God, and Subverting of Religion? So put one Hazard against another, and remember, tho' we are not infallible; and every Man, as a Man, may Err; yet those things necessary to Salvation, as all our Divines maintain, against the *Papists*, are plainly and clearly made out in the Word of *Christ*, and therefore we may know them.

Object. 5. But this restraint will make them *Hypocrites*. I have read of some that go that way to Work; shall we Restrain Men, we cannot reach their Minds and Hearts, their Hearts will be one Way and their Lives another; therefore better let them alone.

Ans. This *Objection* lay as strong against Godly *Josiah*, 2 *Chron.* 34. 32. he compels them to stand to the Covenant, he compels them to keep close to the Covenant, for all they might be *Hypocritical* in doing of it, and their Hearts were not right with God, *Jer.* 3. 6.

Besides, this *Objection* takes away the Restraint of Murther and Theft; for unless you take the Hatred out of the Heart of the Murtherer, the Lust out of the Heart of the Adulterer, and Covetousness out of

the Thief, they will be *Hypocrites*, notwithstanding the restraint of the Magistrate ; they *hide* their Sin, but do not *cut off* Sin, it is God that must do that, the bringing them to an *inward* Conversion is God's Work, yet the Magistrate must restrain the *outward* Conversation, tho' he be not able to meddle with the *inward Disposition*, because the *inward Conscience* is too high for the Magistrate to deal withal, therefore shall the *outward Practice* never be meddled with?

Object. 6. But then there must be no *Love* among Men.

Ans. Yes ; the hindring of Men from discovering their *Errors* is the greatest *Love* that can be ; 'Tis *Love* to God, *Zeal* for his Glory, *Love* for the Poor Creatures themselves, that they may not undo their own Souls, by doing hurt to others ; 'tis *Love* to those, that they by their *Heresies* would seduce and destroy. As a Man in a Lethargy is very unwilling to be raised out of his Bed, Men are very unwilling to the wak'd, *Ægri indignantur, sanati gratulantur*, angry with you when they are Sick, but when they are well they thank you. Both of them Offended, yet both Belov'd, *Ambo offenduntur ambo diliguntur*.

I shall here propose some *Quæries* to the Magistrate.

Q. 1. Have *Heathen Magistrates* in all Ages, by the implanted Light of Nature, restrain'd those that opposed their *Idol Gods* ? and are not *Christian Magistrates*, in the Time of the Gospel, to restrain those that oppose the *True God*?

Q. 2. Was the restraining of Sins against the *First Table* the commendation of the *Magistrate* under the *Old Testament*, and is the *Universal Toleration* of them the commendation of *Magistrates* under the *New Testament* ? is the Offence less now, is our Light from God less now, ought our Love to God to be less now than it was then ?

Q. 3.

Q. 3. Is suffering the greatest *Evil* to be done, executing Wrath upon *Evil Doers* ?

Q. 4. Was it a punishable Wickedness of old to *set up a Graven Image* ; and is it now a tolerable Wickedness to *pull down* and *deny* the Image of the *Father* ?

Q. 5. Owes not the *Magistrate* Service to *Jesus Christ*, as he is a *Magistrate*, as well as a *Christian* ? Is not a *Godly Magistrate* more bound to restrain *Heresy* and *Error*, than a *Godly Mercer* or a *Godly Merchant* ; Is he bound to do nothing for *GOD* as a *Magistrate* ?

Q. 6. Is *Christ* to look upon those as *Owning* him, that suffer any in the *World* to *Disown* him ;

Q. 7. Must the *Magistrate* be called a *God* ? is he called a *God*, that he may throw off all care of *Godliness* ?

Q. 8. Is the *Natural Parent* to keep his *Child* from *Knives* and *Poyson* ? and is not the *Political Parent* to keep his *Children* from *Poysoning* their *Souls* ? Is he to have a *Filial Subjection* from us, and is he not to bestow a *Parental Care* over us ?

Q. 9. May a *Magistrate* punish a *Man*, for Words spoken against him, with the severest Punishments ? and may he not restrain those that vend their *Heresies*, *Errors* and *Blasphemies* against the *King of Heaven and Earth* ?

Q. 10. Is the suffering *God's Name* to be *Abused* and *Blasphemed*, the way to preserve the *Magistrates Name* ? Is this the *English* of that Scripture, *He that honours me I will honour* ?

Q. 11. Is the *Magistrate* called the *Flower of Restraint*, Judges xvii. 6. that he should restrain none from dishonouring *God* ?

Q. 12. Shall a *Man* be restrained by the *Magistrate* from stealing 12d. from any *Man* ? and shall not those be restrain'd that steal the *Pearl of Truth*, and go about to steal *Souls* from *Christ* ?

Q. 13.

Q. 13. May the *Magistrate* constrain a Man to pay his Tax, though he may plead it is *against his Conscience*? and may not the *Magistrate* restrain Men from the Profession of Error and *Heresy*, though he says 'tis *against his Conscience to forbear*?

Q. 14. Is not the *Magistrate's* encouraging Men to *do Well*, and punishing them that *do Evil* of equal Latitude? If a *Magistrate* may encourage those that *do Well*, Promoters of the Gospel, by preaching the Truth; may he not as well discourage those that *oppose the Truth* and broach their *Errors*?

Q. 15. To conclude, Is it a commendation for a Man to fetter a *Mad-man*; and restrain him that would throw Firebrands into every *Man's Bosom*? And may not these *Spiritual Bedlams*, and *Mad-men* that throw Poyson and *Damnable Opinions* into *Men's Souls*, be restrain'd? because the Mount of *Conscience* must not be touched; must not *Practice* be dealt withal, and and *Printing* be dealt withal?

Object. 7. Others bring in that Expression, *The Tares and the Wheat must grow together till the End of the World*, Mat. xiii. 38, 39. Therefore Error and *Heresy* must be suffer'd to keep pace with *Truth*, and see which will out-grow each other.

Ans. 1. According to Interpreters, as *Calvin* and *Beza*, the scope of this Parable is one of these two things, either to evince the Severity of those that imagine the Church can be totally rid of all Wicked Persons in this Life, and can be as pure Wheat without Chaff or Tares; as the *Novatians* and the *Donatists* of old did hold; but this cannot be till the day of *Judgment*; there will be a Mixture.

Or else it is to take us off from murmuring against the flourishing of the Wicked, because they are cut off before the day of *Judgment*; the Godly being apt in all Ages, to murmur at God's Providence, because the Wicked did thrive more than them-

themselves, this was the Disposition of *Jeremy, David*, and the Penman of the 73 *Psalms*. But however, this is false, to say, Because we must not murmur against wicked Men; being in the Church till the day of Judgment, therefore there must be no restraint laid upon them, by those whom God hath set up.

2. Observe here who are call'd *Tares*; not only *Hereticks* but all the Children of the *Wicked One* the Devil. Now, according to this Phantastical Gloss, no *wicked Man* in the World must be troubled; the *Magistrate* must not deal with the *Murderer*, he is a *Tare*; nor with the *Adulterer*, he is a *Tare*; nor with any that never so much oppose God or him.

3. Yet, however, you see the reason, why they must not be pluckt up, is because they cannot be discerned, *let them both grow together*; but suppose they can be discern'd, suppose the Deeds of the Flesh are manifest, and Christ bids us to discern them, take heed to them, and avoid them. If we may discern them so as to avoid them, certainly we may discern them so as to restrain them.

4. Besides, *Christ* speaks of the total rooting out of all sorts; there may be the correcting of some, though there cannot be the taking away of all; we may do as much as we can, if we cannot take away all the wicked in the World, we may restrain them in this poor Island.

5. Suppose the rooting out of *Hereticks*, by capital Punishments be forbidden; this is nothing to hindring and forbidding them, that they may not be suffered to broach their Errors to the Dishonour of God, and the Hurt of Souls.

Lastly, Exhortation to the People; Do you Sigh for those many Soul-damning Errors that are among us; if the *Magistrate* cannot bear them down with the stream of Power, do you bear them down with a flood of Tears. I tell you weeping, God makes every Error and Heresy yours, that you can look upon with smiling Countenances and merry Hearts. It

It is your Duty to *defend* your selves from *Errors*, and that you may.

1. Fill your Souls with the saving Principles of *Christian Religion*; balance your Souls with *Catechetical Doctrines*, let the *Word of God* dwell richly in you, that there may be no room for the Devil to root his damnable *Errors*.

2. Get *Love* to the *Truth*; little *Knowledge* we have, and Lord knows less *Love* we have. The reason why we let go the *Truth*, is because we do not receive it in the love of it; a thing we take no delight in, we are very forward to let go; let not only the *Truths* of *God* shine in your Heads, but relish in your *Hearts*, that you may find the Experimental Sweetness of *Truth* upon every one of your *Hearts*; that you may find *Truth* unlading all her Jewels upon the shore of your Souls, when the *Truths* of *God* have transform'd and comforted your *Consciences*, and you can say, *Ah my Soul thou canst not part with Truth for Error, but thou wilt be a Loser by the Change*.

3. Mortifie your *Lusts*, this leaves the Soul un-fenc'd, like a Man whose Wall is broken down. The *Covetous* Man will hold any thing in the World for *Money*; and the *Ambitious* Man be of any Opinion, that he may be accounted *Some-body* above his Brethren.

4. Labour to be *humble*, I never heard of an humble Man that was a *Heretick*; God will teach the *Humble*. The *Humble* Man is God's Scholar, the *Proud* Man is the Devils Disciple.

5. Do not admire any ones Person, do not love the Opinion because of the Man, but love the Man because of the *Truths* deliver'd by him; Worship not Man, take heed of *Man-worship*, as well as *Idol-Worship*; do not take Religion upon trust; tell this Coyn after your own Father.

Lastly, Take heed of *Novelty*; do not throw it away, because it is New; but evermore suspect it, and try it, before you receive it.

F I N I S.

[illegible]